التفسير المحرر

للقرآن الكريم

سورة الإسراء

إعداد

القسم العلمي بمؤسسة الدرر السنية

مراجعة وتدقيق

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[illegible]

إشراف

الشيخ علوي بن عبد القادر السقاف

المجلد الرابع عشر

الدرر السنية

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ص. ب [illegible] الظهران [illegible] - جوال [illegible]
[illegible]

بسم الله الرحمن الرحيم

تفسير

سورة الإسراء

سورة الإسراء

أسماء السُّورة:

تُسمَّى هذه السُّورةُ سُورةَ (بني إسرائيلَ)[1]، ومما يدلُّ على ذلك:

١- عن عائشةَ رَضِيَ اللهُ عنها قالت: ((كان النبيُّ صلَّى اللهُ عليه وسلَّم لا ينامُ على فِراشِه حتى يقرأَ [illegible] «بني إسرائيلَ» و«الزُّمَرَ»))[2].

٢- عن عبدِ اللهِ بنِ مسعودٍ رَضِيَ اللهُ عنه، أنَّه قال: (سُورةُ «بني إسرائيلَ» و«الكهفِ» و«مريمَ» و«طه» و«الأنبياءِ»: هُنَّ مِن العِتاقِ الأُوَلِ[3]، وهُنَّ مِن تِلادي[4])[5].

وتُسمَّى أيضًا سورةَ (الإسراءِ) كما في كثيرٍ مِن المصاحفِ[6].

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[1] وجهُ تسميتِها بذلك: أنَّه ذُكِرَ فيها مِن أحوالِ بني إسرائيلَ ما لم يُذكَرْ في غيرِها، وكقولِه فيها: ﴿وَقَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ﴾ [الإسراء: ٤]. يُنظر: ((بصائر ذوي التمييز)) للفيروزابادي (١/ ٢٨٨)، ((تفسير ابن عاشور)) (١٥/ ٥).

[2] أخرجه الترمذي (٢٩٢٠) واللفظ له، وأحمد (٢٤٣٨٨)، والنسائي في ((السنن الكبرى)) (١١٤٤٤). قال الترمذي: (حسنٌ غريبٌ)، ووثَّق رجالَه الهيثميُّ في ((مجمع الزوائد)) (٧/ ١٧١)، وحسَّنه ابنُ حجر -كما في ((الفتوحات الربانية)) لابن علان (٣/ ٢٤٤)-، وجوَّد إسنادَه ووثَّق رجالَه ابنُ باز في ((النكت على التقريب)) (١٩٢)، وصحَّحه الألبانيُّ في ((صحيح سنن الترمذي)) (٢٩٢٠).

[3] العِتاق الأُوَل: أي: هُنَّ مِن أوَّلِ ما نزَل بمكَّةَ. يُنظر: ((النهاية)) لابن الأثير (٣/ ١٧٩).

[4] تِلادي: أي: مِن أوَّلِ ما أخذْتُه وتعلَّمْتُه بمكَّةَ. يُنظر: ((النهاية)) لابن الأثير (١/ ١٩٤).

[5] رواه البخاري (٤٧٣٩).

[6] سُمِّيت بذلك لتذكُّرها الإسراءَ بالنبيِّ صلَّى اللهُ عليه وسلَّم في أوَّلِها، واختصاصِها بذِكرِه. يُنظر: ((تفسير ابن عاشور)) (١٥/ ٥).

وتُسمَّى أيضًا سورةَ (سُبحانَ) لافتتاحِها بها. يُنظر: ((تفسير ابن أبي زمنين)) (٣/ ٥)، ((بصائر ذوي التمييز)) للفيروزابادي (١/ ٢٨٨).

فضائلُ السُّورةِ وخصائصُها:

١- كان النَّبيُّ صلَّى اللهُ عليه وسلَّم يقرؤُها كلَّ ليلةٍ

فقد كان النَّبيُّ صلَّى اللهُ عليه وسلَّم لا ينامُ على فراشِه حتى يقرأَها كلَّ ليلةٍ كما في حديثِ عائشةَ رضِيَ اللهُ عنها المتقدِّمِ قريبًا.

٢- أنَّها من السُّوَرِ العِتاقِ، وهي من قديمِ ما حُفِظَ عند الصَّحابةِ:

كما في أثرِ عبدِ اللهِ بنِ مسعودٍ رضِيَ اللهُ عنه المتقدِّمِ قريبًا.

بيانُ المكِّيِّ والمدنيِّ:

سورةُ الإسراءِ مكِّيَّةٌ(١)، ونُقِلَ الإجماعُ على ذلك(٢).

مقاصِدُ السُّورةِ:

١- ترسيخُ أصولِ العقيدةِ الإسلاميَّةِ، وتنقيتُها من كلِّ ما يَشوبُها(٣).

٢- الحديثُ عن الرَّسولِ صلَّى اللهُ عليه وسلَّم وبيانُ موقفِ المشركين منه(٤).

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(١) قيل: [illegible] ٢٦، ٣٢، ٣٣، [illegible] [illegible]
[illegible]
يُنظر: «تفسير ابن جرير» [illegible]، «الوسيط» للواحدي [illegible]، «تفسير الزمخشري» [illegible]، «تفسير ابن عطية» [illegible]، «تفسير القرطبي» [illegible]، «تفسير الشوكاني» [illegible].

(٢) ممَّن نقل الإجماعَ: [illegible] وأبو حيان [illegible] والثعالبي.
يُنظر: «تفسير ابن عطية» [illegible]، [illegible]، «الجواهر الحسان» للثعالبي [illegible].

(٣) يُنظر: «نظم الدرر» للبقاعي [illegible]، «في ظلال القرآن» لسيد قطب [illegible]، «التفسير الوسيط» لطنطاوي [illegible].

(٤) يُنظر: «في ظلال القرآن» لسيد قطب [illegible]، «التفسير الوسيط» لطنطاوي [illegible].

٣- بيانُ بعض الكتب الشرعية المستقلة بتشريع الحق في القصص[1].

موضوعات السورة:

من أهمّ موضوعات هذه السورة:

١- ذكر الإسراء، وبيان حكمته، والإشارة إلى المعراج.

٢- ذكر الكتاب الذي آتاه الله تعالى لموسى عليه السلام؛ ليكون هداية لقومه، وإخبار بني إسرائيل أنهم سيفسدون في الأرض مرتين.

٣- بيان فضل القرآن وأنه يهدي للتي هي أقوم، ويبشّر المؤمنين بالأجر الكبير.

٤- إثبات دلائل قدرة الله بالآيات، والاستدلال بآية الليل والنهار وما فيهما من الحث على إثبات الوحدانية، وأنّ كلّ إنسان يكون معه كتابه قد سُجّلت فيه حسناته وسيئاته.

٥- تقرير قاعدة المسؤولية الفردية في الهدى والضلال، وقاعدة التبعة الجماعية في التصرفات والسلوك.

٦- بيان سُنّة الله سبحانه في القرون الماضية التي أهلكهم، وأنّ عاقبة الذنوب والفسق الدمار والهلاك.

٧- بيان أنّ مسعى الآخرة مشروطٌ بإرادتها، وبأن يسعى الإنسان لها وهو مؤمن.

٨- الأمر بعبادة الله وحده، وذكر مقوّمات الحياة الاجتماعية من الإحسان للوالدين، وإيتاء القربى، والتوسّط في إنفاق المال، والنهي عن قتل الأولاد والنهي عن قتل النفس، وعن الزنا، والنهي عن التصرف في مال اليتيم إلا بالتي هي أحسن حتى يبلغ أشده، والأمر بالوفاء بالعهد، والوفاء بالكيل والميزان،

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[1] انظر: في ظلال القرآن لسيد قطب (٤/ ٢٢٠٨-٢٢٠٩)، التفسير الوسيط لطنطاوي (٨/ ٣٠٣).

والنهيُ عن أن يقفوَ الإنسانُ ما لا علمَ له به.

٩- النهيُ عن اتخاذِ الولدِ لله، وبيانُ الدليلِ على بطلانِ زعمِهم أنَّ مع الله آلهةً أخرى، والتنبيهُ بعلاماتِ أهلِ الجاهليةِ في تلقيهم للكتاب.

١٠- بيانُ قدرةِ الله سبحانه على إعادةِ الخلقِ، وإنْ كانوا حجارةً أو حديدًا.

١١- ذكرُ تسبيحِ كلِّ ما في الوجودِ لله سبحانه.

١٢- ذكرُ جانبٍ من أقوالِ المشركين فيما يتعلقُ بالبعثِ ونحوِه، وأمرُ المؤمنين بقولِ الكلمةِ التي هي أحسنُ.

١٣- ذكرُ قصةِ الخلقِ والتكريمِ، وتكريمِ آدمَ بالأمرِ بالسجودِ له، وموقفِ إبليسَ من ذلك، وإعلانِه عزمَه على إغواءِ ذريةِ آدمَ، وبيانُ أنَّ الشيطانَ ليس له سلطانٌ على عبادِ الله المخلصين.

١٤- بيانُ تكريمِ بني آدمَ بالحملِ في البرِّ والبحرِ، وأنَّه يكشفُ الضُّرَّ عمَّن يستغيثون به، وبعدَ كشفِ الضُّرِّ عنهم أعرضوا.

١٥- ذكرُ تكريمِ الله لبني آدمَ، وبعضِ مشاهدِ يومِ القيامة.

١٦- بيانُ تثبيتِ الله لنبيِّه صلى الله عليه وسلم، والأمرُ بالمحافظةِ على الصلاةِ، وعلى قراءةِ القرآنِ، وأنْ يدعوَ اللهَ أنْ يُحسِنَ مُدخلَه ومُخرجَه، وبيانُ مجيءِ الحقِّ وزهوقِ الباطل.

١٧- الثناءُ على القرآنِ، وبيانُ إعجازِه، وذكرُ المطالبِ المتعنتةِ التي طالبَ بها المشركون النبيَّ صلى الله عليه وسلم، وردُّ النبيِّ صلى الله عليه وسلم عليهم منها بأنَّه خارجٌ عن وظيفةِ الرسولِ وطبيعةِ الرسالة.

١٨ - حكايةُ طلبِ نبيِّ اللهِ موسى -عليه السلام- من فرعونَ

١٩ - بيانُ أنَّ هذا القرآنَ أنزلَه اللهُ تعالى بالحقِّ، وبالحقِّ نزلَ، وأنَّه فصَّله وبيَّنه وأحكمَه ليقرأَه النبيُّ صلَّى اللهُ عليه وسلَّم على الناسِ على تؤدةٍ وترتيلٍ، وأنَّه نزَّله مفرَّقًا، وأنَّ أهلَ الكتابِ والعلماءَ الذين عرفوا الحقَّ إذا يُتلى القرآنُ عليهم يخرُّون للأذقانِ سُجَّدًا خاشعين لله.

٢٠ - ختمُ السورةِ بالأمرِ بحمدِ اللهِ الذي لم يتَّخذْ ولدًا، ولم يكنْ له شريكٌ في الملكِ، ولم يكنْ له وليٌّ من الذلِّ، والأمرِ بتكبيرِه.

الآيات (١-٣)

﴿سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ① وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ② ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ③﴾

غريب الكلمات

﴿بَارَكْنَا حَوْلَهُ﴾: أي: جعلنا حوله البركة، والبركة هي: ثبوت الخير الإلهي في الشيء، وأصل (برك): الزيادة والنماء، والكثرة والاتساع[1].

﴿وَكِيلًا﴾: أي: ربًّا وحافظًا وكفيلًا، ووكيلُ الرجل في ماله هو الذي كفله له وقام به، وأصل (وكل): يدلُّ على اعتماد غيرك في أمرك[2].

﴿ذُرِّيَّةَ﴾ الذُّرِّيَّة: الأولاد، وأولاد الأولاد، فهي اسمٌ يجمع نسلَ الإنسان من ذكرٍ وأنثى، قيل: أصلها من ذرأ، أي: خلق؛ لأنها خلق الله، وخُففت الهمزة منها، وقيل: أصلها من الذَّرِّ بمعنى التفريق؛ لأن الله تعالى ذرَّهم في الأرض[3].

مُشكِل الإعراب

قوله تعالى: ﴿أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا * ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ﴾

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[1] يُنظر: «تفسير ابن جرير» ([illegible])، «غريب القرآن» للسجستاني (ص: [illegible])، «مقاييس اللغة» لابن فارس ([illegible])، «المفردات» للراغب (ص: [illegible])، [illegible] «تذكرة الأريب» لابن الجوزي (ص: [illegible]).

[2] يُنظر: «غريب القرآن» لابن قتيبة (ص: [illegible])، «مقاييس اللغة» لابن فارس ([illegible])، «المفردات» للراغب (ص: [illegible])، «تذكرة الأريب» لابن الجوزي (ص: [illegible]).

[3] يُنظر: «غريب القرآن» للسجستاني (ص: [illegible])، «المفردات» للراغب (ص: [illegible])، «النهاية» لابن الأثير ([illegible])، «التبيان» لابن الهائم (ص: [illegible]).

[illegible]

[illegible]

المعنى الإجمالي:

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تفسير الآيات

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كما قال تعالى: ﴿ولقد آتينا موسى الكتاب من بعد ما أهلكنا القرون الأولى بصائر للناس وهدى ورحمة لعلهم يتذكرون﴾ القصص: ٤٣

﴿وجعلناه هدى لبني إسرائيل﴾

أي: جعلنا كتاب موسى هاديًا لبني إسرائيل إلى الحق

كما قال تعالى: ﴿ولقد آتينا موسى الكتاب فلا تكن في مرية من لقائه وجعلناه هدى لبني إسرائيل﴾ السجدة: ٢٣

﴿ألا تتخذوا من دوني وكيلا﴾

أي: ألا تتخذوا يا بني إسرائيل من دوني معبودًا تتوكلون عليه وتكلون أموركم إليه[1]

كما قال تعالى: ﴿وتوكل على الله وكفى بالله وكيلا﴾ الأحزاب: ٤٨

وقال سبحانه: ﴿رب المشرق والمغرب لا إله إلا هو فاتخذه وكيلا﴾ المزمل: ٩

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[1] [illegible]

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إلى المسجد الأقصى [illegible] السميع البصير ﴾ [illegible]

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وقال تعالى: ﴿ [illegible] من المسجد الحرام إلى المسجد الأقصى الذي باركنا حوله لنريه من آياتنا إنه هو السميع البصير ﴾

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قوله تعالى ﴿وآتينا موسى الكتاب وجعلناه هدى لبني إسرائيل ألا تتخذوا من دوني وكيلا﴾

[illegible]

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٣ قوله تعالى ﴿ذرية من حملنا مع نوح إنه كان عبدا شكورا﴾

[illegible]

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(١) [illegible] ١٣

(٢) [illegible] ١٣

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في قوله ﴿[illegible]﴾ [illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

(٣) [illegible]

الآيات (٤-٨)

﴿وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ④ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ⑤ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ⑥ إِنْ أَحْسَنتُمْ أَحْسَنتُمْ لِأَنفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ⑦ عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُّمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ⑧﴾

غريب الكلمات:

﴿وَقَضَيْنَا﴾: أي: [illegible]

﴿فَجَاسُوا خِلَالَ الدِّيَارِ﴾: أي: [illegible]

﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ أي [illegible]

﴿[illegible]﴾ أي [illegible]

﴿[illegible]﴾ أي [illegible]

﴿[illegible]﴾ أي [illegible]

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تفسير الآيات:

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﴿ ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾.

[illegible]

[illegible]

﴿ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ ﴾

[illegible]

﴿ وَأَنزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ﴾

[illegible]

﴿ [illegible] ﴾

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قال سبحانه: ﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ﴾ [الأعراف: ٩٦].

وقال عز وجل: ﴿وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُم مَّتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ﴾ [هود: ٣].

وقال سبحانه: ﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۞ يُرْسِلِ السَّمَاءَ عَلَيْكُم مِّدْرَارًا ۞ وَيُمْدِدْكُم بِأَمْوَالٍ وَبَنِينَ وَيَجْعَل لَّكُمْ جَنَّاتٍ وَيَجْعَل لَّكُمْ أَنْهَارًا﴾ [نوح: ١٠-١٢].

وقال تعالى: ﴿وَأَلَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً غَدَقًا﴾ [الجن: ١٦].

﴿[illegible]﴾

أي: [illegible] الله عليهم [illegible]

كما قال تعالى: ﴿يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم﴾ [يونس: ٢٣].

وقال سبحانه: ﴿وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَىٰ﴾ [طه: ١٢٤].

وقال عز وجل: ﴿مَّنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ﴾ [فصلت: ٤٦].

﴿[illegible]﴾

أي: [illegible]

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قوله: ﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا﴾ [illegible] الحصير في هذه الآية [illegible]

حيث [illegible]: ﴿وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ﴾ [illegible]

[illegible]

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(١) انظر: [illegible] ٢/١١٦، ٦٧٧

[illegible] ٢٨

الآيات 9 - 11

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ⑨ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ⑩ وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا ⑪ ﴾

المعنى الإجمالي:

[illegible] الله تعالى أن هذا القرآن [illegible] إلى [illegible]

[illegible] الإنسان [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] الإنسان [illegible] [illegible]

تفسير الآيات:

﴿ إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ⑨ ﴾

مناسبة الآية لما قبلها:

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] بني إسرائيل [illegible]

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[illegible]

بلاغة الآيات

قوله تعالى ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

[illegible]

قوله ﴿[illegible]﴾ [illegible]

قوله ﴿[illegible]﴾ [illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

(٣) انظر [illegible]

(٤) انظر [illegible]

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قوله تعالى: ﴿وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا﴾

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﴿[illegible]﴾

غريب الكلمات

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كما قال تعالى ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible] للناس﴾ [illegible]

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[illegible]

كما قال تعالى ﴿[illegible]﴾ [illegible]

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﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾

أي: لا تحمل نفس آثمة إثم نفس أخرى، [illegible]

كما قال تعالى: ﴿وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ [illegible]﴾ [فاطر: ١٨].

وقال سبحانه: ﴿وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [الأنعام: ١٦٤].

﴿[illegible]﴾

أي: [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

(٣) انظر: [illegible]

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كما قال تعالى: ﴿من كان يريد الحياة الدنيا وزينتها نوف إليهم أعمالهم فيها وهم فيها لا يبخسون ⑮ أولئك الذين ليس لهم في الآخرة إلا النار وحبط ما صنعوا فيها وباطل ما كانوا يعملون ⑯﴾ [هود].

وقال سبحانه: ﴿من كان يريد حرث الآخرة نزد له في حرثه ومن كان يريد حرث الدنيا نؤته منها وما له في الآخرة من نصيب﴾ [الشورى: ٢٠].

﴿ومن أراد الآخرة وسعى لها سعيها وهو مؤمن فأولئك كان سعيهم مشكورا ⑲﴾

﴿ومن أراد الآخرة وسعى لها سعيها وهو مؤمن﴾

[illegible]

﴿فأولئك كان سعيهم مشكورا﴾

[illegible]

﴿كلا نمد هؤلاء وهؤلاء من عطاء ربك وما كان عطاء ربك محظورا ⑳﴾

مناسبة الآية لما قبلها:

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[illegible] إلا الله وحده.

﴿ولا تشركوا به شيئا﴾

[illegible]

[illegible]

﴿وبالوالدين إحسانا﴾

[illegible]

كما قال تعالى: ﴿[illegible] وبالوالدين إحسانا﴾ (الإسراء: ٢٣).

وقال سبحانه: ﴿قل تعالوا أتل ما حرم ربكم عليكم ألا تشركوا به شيئا﴾

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بالدليل على أن الرسول صلى الله عليه وسلم

[illegible]

[illegible] من الرسول صلى الله عليه وسلم

[illegible] الرسول صلى الله [illegible]

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صلى الله عليه وسلم [illegible]

[illegible]

قوله [illegible]

[illegible]

قوله [illegible]

قوله [illegible]

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ثم قال تعالى: ﴿فإن انتهوا فلا عدوان إلا على الظالمين﴾ [البقرة: ١٩٣]

وقال سبحانه: ﴿[illegible]﴾

﴿[illegible]﴾

[illegible]

الحمد لله [illegible]

[illegible]

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[illegible]

[illegible]

[illegible] صلى الله عليه وسلم [illegible]

﴿ [illegible] ﴾

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مناسبة الآية لما قبلها:

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أي [illegible]

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(1) انظر [illegible]

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١- قال الله تعالى ﴿[illegible]﴾ [illegible]

[illegible]

٢- قال الله تعالى ﴿[illegible]﴾ [illegible]

[illegible]

■ الفوائد [illegible] واللطائف:

قال الله تعالى ﴿[illegible]﴾ [illegible]

[illegible]

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(١) انظر [illegible]

(٢) انظر [illegible]

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بل على الإجماع من الشيخ*

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[illegible] إلى [illegible]

قوله ﴿ولا تبذر تبذيرا﴾ [illegible] ﴿تبذيرا﴾ [illegible] ﴿ولا تبذر﴾ [illegible]

[illegible]

٢- قوله تعالى ﴿إن المبذرين كانوا إخوان الشياطين وكان الشيطان لربه كفورا﴾

قوله ﴿إن المبذرين كانوا إخوان الشياطين﴾ [illegible] الشياطين [illegible]

[illegible]

[illegible] ﴿وكان الشيطان لربه كفورا﴾(٣)

قوله ﴿وإما تعرضن عنهم﴾ [illegible]

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(١) انظر [illegible] ص٥٠

(٢) انظر [illegible]

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(٥) انظر [illegible]

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قوله: [illegible]

قوله: [illegible]

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غريب الكلمات

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﴿[illegible]﴾ [illegible]

﴿[illegible]﴾ [illegible]

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مع تفسير الآيات:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

معنى الآية إجمالًا:

[illegible]

﴿وَلَا تَقْرَبُوا الزِّنَىٰ﴾

أي: لا تقربوا أيها الناس [illegible]

﴿إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا﴾

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كما قال سبحانه: ﴿وَلَيَنصُرَنَّ اللَّهُ مَن يَنصُرُهُ﴾ [الحج: ٤٠]

وكما قال تعالى: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ﴾ [محمد: ٧]

﴿وَيُثَبِّتْ أَقْدَامَكُمْ﴾

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قال تعالى: ﴿ونضع الموازين القسط ليوم القيامة [illegible]﴾ [الأنبياء: [illegible]]

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[illegible] الأرض [illegible]

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تقسيم الأمانة:

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[illegible] رسول الله صلى الله عليه وسلم [illegible]

﴿ لَابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ ﴾

[illegible]

[illegible] قوله تعالى: ﴿ أَحْقَابًا ﴾ [illegible]

[illegible]

[illegible] ﴿[illegible]﴾ [illegible]

﴿[illegible] ۝﴾

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١ - قوله تعالى: ﴿[illegible]﴾ [illegible]

٢ - قوله تعالى: ﴿ولا [illegible]﴾ [illegible]

٤ - [illegible] قوله تعالى: ﴿[illegible]﴾ [illegible]

قوله تعالى: ﴿[illegible]﴾ [illegible]

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(٢) انظر: [illegible]

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٢- قوله تعالى ﴿ولا تمش في الأرض مرحا إنك لن تخرق الأرض ولن تبلغ الجبال طولا﴾

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الآيات ([illegible])

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غريب الكلمات

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المعنى الإجمالي:

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كما قال تعالى: ﴿[illegible]﴾ [illegible]

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﴿[illegible]﴾

مناسبة الآية لما قبلها:

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﴿[illegible]﴾

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كما قال تعالى: ﴿تكاد السموات يتفطرن منه وتنشق الأرض وتخر الجبال هدا ۝ أن دعوا للرحمن ولدا ۝ وما ينبغي للرحمن أن يتخذ ولدا ۝ إن كل من في السموات والأرض إلا آتي الرحمن عبدا ۝ لقد أحصاهم وعدهم عدا ۝ وكلهم آتيه يوم القيامة فردا﴾ [مريم: [illegible]].

وقال سبحانه: ﴿تكاد السموات يتفطرن من فوقهن والملائكة يسبحون بحمد ربهم﴾ [الشورى: ٥].

وقال عز وجل: ﴿يسبح لله ما في السموات وما في الأرض له الملك وله الحمد وهو على كل شيء قدير﴾ [التغابن: ١].

﴿وإن من شيء إلا يسبح بحمده﴾

أي: وما من شيء من المخلوقات إلا يسبح بحمد الله تعالى [illegible]

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وقال تبارك وتعالى: ﴿[illegible]﴾ [illegible]

عن أبي هريرة رضي الله عنه قال: [illegible] رسول الله صلى الله عليه وسلم [illegible]

عن عبد الله بن مسعود رضي الله عنه [illegible] رسول الله صلى الله عليه وسلم [illegible]

﴿[illegible]﴾

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﴿[illegible]﴾

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قال تعالى: ﴿[illegible]﴾ [illegible]

وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: «إن الله ليملي للظالم حتى إذا أخذه لم يفلته»، قال: ثم قرأ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [هود: ١٠٢][2].

الفوائد اللغوية

قال تعالى: ﴿[illegible]﴾ [illegible]

الفوائد العلمية واللطائف

[illegible]

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[1] [illegible]

[2] رواه البخاري (٤٦٨٦)، ومسلم (٢٥٨٣).

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[illegible] في الأول [illegible]
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غريب الكلمات

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﴿[illegible]﴾ أي [illegible]

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(١) انظر: [illegible]

(٢) [illegible] تفسير [illegible]

(٣) [illegible] تفسير [illegible]

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﴿[illegible]﴾

[illegible]

الفوائد التربوية

[illegible]

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الفوائد العلمية واللطائف

[illegible]

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قال الله تعالى: ﴿[illegible]﴾ [illegible]

[illegible] (الأنعام: ٢٢) إلى غير ذلك من الآيات.

[illegible]

[illegible]

[illegible] ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible] وازرة وزر أخرى﴾ [illegible]

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(١) انظر: [illegible]

(٢) انظر: [illegible]

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الآيات ([illegible])

﴿[illegible]﴾

بيان الغريب:

﴿[illegible]﴾: [illegible]

﴿[illegible]﴾: [illegible]

﴿[illegible]﴾: [illegible]

المعنى الإجمالي:

يحكي الله تعالى [illegible]

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[1] [illegible]

[2] [illegible]

[3] [illegible]

[illegible]

٥. تفسير الآية:

﴿[illegible]﴾

معنى الآية إجمالاً

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﴿[illegible]﴾

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قال تعالى ﴿[illegible]﴾ [الإسراء: [illegible]]

وقال سبحانه ﴿[illegible]﴾ [الروم: ١٧]

﴿[illegible]﴾

[illegible]

قال تعالى ﴿[illegible]﴾ [illegible]

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كما قال سبحانه: ﴿قل هو الذي أنشأكم وجعل لكم السمع والأبصار والأفئدة قليلا ما تشكرون ۞ قل هو الذي ذرأكم في الأرض وإليه تحشرون ۞ ويقولون متى هذا الوعد إن كنتم صادقين ۞ قل إنما العلم عند الله وإنما أنا نذير مبين﴾ [الملك: ٢٣-٢٦].

﴿[illegible]﴾

[illegible]

كما قال سبحانه: ﴿الله الذي أنزل الكتاب بالحق والميزان وما يدريك لعل الساعة قريب ۞ يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلال بعيد﴾ [الشورى: ١٧-١٨].

وقال سبحانه: ﴿يسألك الناس عن الساعة قل إنما علمها عند الله وما يدريك لعل الساعة تكون قريبا﴾ [الأحزاب: ٦٣].

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﴿ [illegible] ﴾

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[illegible] إلا الله [illegible] رسول الله صلى الله عليه [illegible]

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من ذلك.

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﴿ [illegible] ﴾

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﴿وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا﴾

أي: وما أرسلناك [illegible] على من أرسلناك إليه حافظًا [illegible]، [illegible]

[illegible]

[illegible]

كما قال تعالى: ﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ﴾ [البقرة: ٢٧٢].

وقال سبحانه: ﴿وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ﴾ [ق: ٤٥].

وقال [illegible]: ﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ * لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾ [الغاشية: ٢١، ٢٢].

﴿وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ وَآتَيْنَا دَاوُودَ زَبُورًا ﴿٥٥﴾﴾

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﴿وَرَبُّكَ أَعْلَمُ بِمَن فِي السَّمَاوَاتِ وَالْأَرْضِ﴾

أي: وربك يا محمد أعلم بمن في السماوات ومن في الأرض [illegible]

[illegible]

[illegible]

[illegible]

قال تعالى: ﴿إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ [الأنعام: ١١٧].

﴿وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَىٰ بَعْضٍ﴾

أي: ولقد فضلنا بعض الأنبياء على بعض [illegible]

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[illegible]

قول الله تعالى ﴿[illegible]﴾ [illegible]

[illegible]

قال الله تعالى ﴿[illegible]﴾ [illegible]

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(٣) انظر: التفسير [illegible]

(٤) انظر: التفسير الكبير [illegible]

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الوجه الرابع [illegible]

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الوجه الأول [illegible]

الوجه الثاني [illegible]

الوجه الثالث [illegible]

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غريب الكلمات

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المعنى الإجمالي

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ثم بين الله تعالى [illegible]

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[illegible]

[illegible] الآيات:

﴿[illegible]﴾

مناسبة الآية لما قبلها

لما ذكر الله تعالى ﴿[illegible]﴾ [illegible] [illegible]

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(١) [illegible]

(٢) [illegible]

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﴿[illegible] سبيلا﴾

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مناسبة الآية لما قبلها:

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﴿[illegible]﴾

سبب النزول

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المعنى الإجمالي:

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تفسير الآية:

[illegible]

معنى الآية إجمالاً:

[illegible]

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قال الله تعالى: ﴿وإذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى واستكبر وكان من الكافرين﴾ [البقرة: ٣٤]

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﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ﴾

[illegible]

[illegible] ﴿إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ﴾ [الحجر]

وقال سبحانه: ﴿إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ * إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ﴾ [النحل]

﴿وَكَفَى بِرَبِّكَ وَكِيلًا﴾

[illegible]

الفوائد التربوية:

١- [illegible] ﴿وَاسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ﴾ [illegible]

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قوله تعالى ﴿[illegible]﴾ [illegible]

[illegible] ﴿[illegible]﴾ [illegible]

وفي قوله ﴿[illegible]﴾ [illegible]

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غريب الكلمات:

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المعنى الإجمالي

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تفسير الآيات

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كما قال تعالى: ﴿هو الذي يسيركم في البر والبحر حتى إذا كنتم في الفلك وجرين بهم بريح طيبة وفرحوا بها جاءتها ريح عاصف وجاءهم الموج من كل مكان وظنوا أنهم أحيط بهم دعوا الله مخلصين له الدين لئن أنجيتنا من هذه لنكونن من الشاكرين. فلما أنجاهم إذا هم يبغون في الأرض بغير الحق﴾ [يونس: ٢٢، ٢٣].

وقال سبحانه: ﴿فإذا ركبوا في الفلك دعوا الله مخلصين له الدين فلما نجاهم إلى البر إذا هم يشركون﴾ [العنكبوت: ٦٥].

﴿وكان الإنسان كفورا﴾

أي: كان الإنسان [illegible] على [illegible] إلا من عصمه الله تعالى.

قال الله تعالى: ﴿ولئن أذقنا الإنسان منا رحمة ثم نزعناها منه إنه ليئوس كفور. ولئن أذقناه نعماء بعد ضراء مسته ليقولن ذهب السيئات عني إنه لفرح فخور﴾ [هود: ٩، ١٠].

وقال سبحانه: ﴿إن الإنسان لربه لكنود﴾ [العاديات: ٦].

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المعنى الإجمالي

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تفسير الآيات

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[illegible] الآيات

قوله تعالى ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا﴾

قوله: ﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾ [illegible]

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(١) انظر: [illegible]

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(٣) انظر: [illegible]

(٤) انظر: [illegible]

(٥) انظر: [illegible]

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قوله ﴿ولا تجد لسنتنا تحويلا﴾ [illegible]
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تفسير الآيات:

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[illegible] قال النبي صلى الله عليه وسلم [illegible]

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مناسبة الآية لما قبلها:

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ثم قال تعالى: ﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ﴾ [الأنبياء: ١٨].

وقال سبحانه: ﴿قُلْ إِنَّ رَبِّي يَقْذِفُ بِالْحَقِّ عَلَّامُ الْغُيُوبِ ۝ قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ﴾ [سبأ: ٤٨-٤٩].

وقال عز وجل: ﴿كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ﴾ [الرعد: ١٧].

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غريب الكلمات

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المعنى الإجمالي:

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عن أبي سعيد الخدري رضي الله عنه [illegible] قال رسول الله [illegible] صلى الله عليه وسلم [illegible] صلى الله عليه وسلم [illegible] رسول الله [illegible]

عن [illegible] رضي الله عنها [illegible] صلى الله عليه [illegible]

عن [illegible] رضي الله عنه [illegible] رسول الله صلى الله عليه وسلم [illegible]

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٣- قوله تعالى: ﴿قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا﴾

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المعنى الإجمالي:

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تفسير الآيات

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غريب الكلمات:

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المعنى الإجمالي:

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تفسير الآيتين:

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٩- قوله تعالى: ﴿قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا﴾

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وقوله: ﴿بيني وبينكم﴾ [illegible]

قوله: ﴿قل كفى بالله شهيدا﴾ [illegible]

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غريب الكلمات:

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المعنى الإجمالي

بيّن الله تعالى أنه قد أعطى موسى عليه السلام من المعجزات ما شهد بصدقه [illegible]

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تفسير الآيات

﴿ وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَاسْأَلْ بَنِي إِسْرَائِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا ﴿١٠١﴾ ﴾

مناسبة الآية لما قبلها:

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وكقوله تعالى: ﴿هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَٰنُ الرَّحِيمُ * هُوَ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ * هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ [الحشر: ٢٢-٢٤].

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «إن لله تسعة وتسعين اسمًا، مائة إلا واحدًا، من أحصاها دخل الجنة»(١).

﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾

سبب النزول

عن ابن عباس رضي الله عنهما في قوله تعالى: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قال: نزلت ورسول الله صلى الله عليه وسلم مختف بمكة، كان إذا صلى بأصحابه رفع صوته بالقرآن، فإذا سمع ذلك المشركون سبوا القرآن ومن أنزله ومن جاء به، فقال الله تعالى لنبيه صلى الله عليه وسلم: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ فيسمع المشركون قراءتك ﴿وَلَا تُخَافِتْ بِهَا﴾ عن أصحابك فلا تسمعهم القرآن حتى يأخذوه عنك ﴿وَابْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾(٢).

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(١) من أحصاها: [illegible]
انظر: [illegible]

(٢) رواه البخاري (٤٧٢٢)، ومسلم (٤٤٦).

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﴿ [illegible] ﴾

معنى الآية إجمالياً:

[illegible]

[illegible]

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(١) انظر: [illegible]

(٢) انظر: تفسير [illegible]

(٣) انظر: تفسير [illegible]

(٤) انظر: تفسير [illegible]

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[illegible] على كل شيء قدير﴾ [آل عمران: [illegible]].

﴿[illegible]﴾

[illegible]

كما قال تعالى: ﴿[illegible]﴾ [illegible]

وقال سبحانه: ﴿[illegible]﴾ [illegible]

وقال عز وجل: ﴿[illegible]﴾ [illegible]

﴿[illegible]﴾

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(١) انظر: [illegible]

(٢) انظر: [illegible]

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قوله تعالى: ﴿[illegible]﴾

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

[illegible] قوله تعالى: ﴿[illegible]﴾

قوله ﴿[illegible]﴾ [illegible] ﴿[illegible]﴾ [illegible]

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[illegible] عن الولد

والشريك [illegible]

[illegible]

[illegible] {وكبره تكبيرا} [illegible]

[illegible]

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وقوله {وكبره تكبيرا} [illegible] التعظيم

والإجلال [illegible]

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تم بحمد الله المجلد الرابع عشر

ويليه المجلد الخامس عشر

18- تفسير سورة الكهف

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[1] انظر: [illegible]

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[2] انظر: [illegible]

[3] انظر: [illegible]

[4] انظر: [illegible]

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